2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

Yung-cheng (1727) under Magistrate Yüan Chan-ch'eng 元展成.[18] He personally contributed money and became the patron for the collection of funds for the building by the lama Li Hsiang 立相 and others.

Teacher Wan Hsien-yen 萬咸燕[19] states that at the foot of a mountain south-west of La-shih li there was in ancient days a water spring which later became obstructed. A western lama from Mo-ka-t'o 摩迦陀 (Magadha, in southern Behār, the cradle of Buddhism down to 400 A.D.) sat down cross-legged by the spring, on a pile of sharp, conical rocks. He took a stick and poked into the empty well, and the water gushed forth. His footprints are said to be still there. The lamasery of Chih-yün Ssu was then built at that spot. The *Yün-nan T'ung-chih* states that it was rebuilt by the lamas in the sixth year of Kuang-hsü (1880).

In the lamasery of Chih-yün Ssu there are two memorial stones, one dealing with the monastic rules of the lamasery, admonishing the lamas "to respect the old monks and to take care of them, not to drink liquor, to chant the classics morning and evening in the great chanting hall, and to behave well during the ceremonies. The crops of the fields belonging to the lamasery must not be given away to relatives of the lamas. The head of the lamasery must be obeyed and treated reverently. The aged and ill, the naked and hungry, must be cared for, healed, clothed and fed, while living; and when dead, they must be properly buried. The buildings of the lamasery must be well taken care of and repaired. The incense fires must be kept going, and the memory of the founder should be kept alive for ever."

This memorial stone is dated the 21st year of Ch'ien-lung (1756). It also relates that the first lamasery built was Chieh-t'o-lin, and that during the year *keng-hsü* 庚戌 of Yung-cheng (1730),[20] the teacher of the law of the Four Treasures of the western land (Tibet) went to worship at Chi-tsu Shan, and passed *en route* through Li-chiang. He pointed out that in La-shih li 剌是里 in the grotto of Lo-shui-tung 落水硐 where the footprints of the patron saint of Magadha (Mo-ka-t'o) are preserved, there should be built a Buddhist temple

[18] He was a native of Chih-li 直隸, of the city of Ching-hai 靜海 in T'ien-ching 天津. He was a *lin-sheng* 廩生, or former salaried graduate of the first degree or *hsiu-ts'ai* 秀才. In the fourth year of Yung-cheng (1726) he became Commissioner of revenue of Yün-nan province.

[19] He was a native of Shih-p'ing 石屏 and held the degree of *chin-ssu* 進士 (Metropolitan graduate). He was the fourth school teacher in Li-chiang, and assumed his post in the second year of Yung-cheng (1724). In the fourth year of Ch'ien-lung (1739), as he was deserving of special merit, he was promoted to become magistrate of Ching-yen 井研, Ssu-ch'uan.

[20] This date does not correspond with the one given both in the Li-chiang Records and in the Yün-nan Topography, where the fifth year of Yung-cheng (1727) is given as the date of the building of this lamasery. According to the memorial stones in Chih-yün Ssu, the Karma-pa lamas who passed through La-shih li on their way to Chi-tsu Shan in 1730 pointed out where the lamasery should be built; according to these latter records the lamasery was not built until several years afterwards by Li Hsiang. Which is the correct version is difficult to say, but I should trust the prefectural records rather than those of the monastery itself. As it is stated that the name Chih-yün Ssu was given by magistrate Yüan Chan-ch'eng, it must have been in the fifth year of Yung-cheng, as in the sixth year, that is, 1728, he was succeeded as magistrate by Feng Kuang-yü 馮光裕, according to the Li-chiang Records, Vol. 上, ch. 5, fol. 58a.

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the gold radical in his name or someone with plenty of the gold element in his horoscope will be asked to be surety. Or butchers, priests, scholars and military men are invited if the elements show a weakness in those directions.

In cases where the marriage date has proved unlucky 年月不吉 *nien-yüeh pu chi*, the whole process of finding a lucky day and holding the marriage ceremony is gone through again, that sons may be born.

When the unfitness is in the girl's horoscope, making the union unlucky, friends set to work to prove that her nativity characters 八字 *pa tzŭ* have been incorrect from birth, 婚頭錯了 *hun t'ou ts'o-liao;* a change is made and the marriage ceremony is gone through a second time.

A barren woman goes to the temple of the goddess of Mercy, *sung tzŭ Kuan-Yin* 送子觀音, who always has plenty of children around her. She pulls out some of her own hair, and ties it round the arm or neck of a child-idol 拴童子 shuan t'ung-tsu. When she leaves she calls the spirit of this idol to follow her home. Sometimes she goes to the priest and gives him her special reasons for desiring a son, and she receives from him a *tan* 單, which document is then burnt as an offering to the idol.

Sometimes arrangements are made with a family that has plenty of children to buy from it a new-born babe, a few hundreds of taels being perhaps paid for a healthy male child. As soon as born it is carried in the night to its new mother, who goes through a feigned confinement 假裝坐月 *chia chuang tso yüeh*. The child is reared on sugar and water and other concoctions.

Families sometimes obtain a son in exchange for a girl and a liberal sum in hard cash. In such cases it is always an insult to speak of the boy as adopted.

Besides the above efforts made by the family itself to procure sons, the friends of the family may do a great deal by special presents. Thus, a melon may be placed in a chair and escorted with music, red umbrella and much ceremony to the house of the childless people. There it is put on the family altar. If a child is born later a feast must be provided for those who gave the melon, or there will be bad feeling.

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788 842 Again, a calf from the Spring ox (see chapter on the Four Seasons) may be presented. This dummy calf is obtained as the result of much wrangling, put in a sedan-chair and taken with music and fire-crackers to some childless family.

At the service held for the release of a soul three basins of rice are used. At the close of the ceremony these bowls of rice are wrangled for, the strongest or smartest getting them. A basin of this rice is then taken to the house of a childless friend, who puts it on the family altar and worships it in the hope that a son may be born to him.

At the end of the Feast of Lanterns the eyes of the dragon lantern, or the *pao* 寶, precious thing from the dragon's mouth, or the eyes of the lion lantern may be presented, and are considered very efficacious. (See under New Year).

231 842 788 When a family pig gets measles the owner makes a vow at the shrine of Hung-chu hsien 紅猪仙, (an image of a man riding a pig). If the pig gets well a paper pig is offered as thanks. This paper pig is often taken afterwards to the home of a son-less family.

These beliefs are very real. I know several people who bear the name of *chu êrh-tzŭ* 猪兒子 or *niu êrh-tzŭ* 牛兒子, pig-son or calf-son, because they were born after the calf or pig had been taken to their homes.

842 778 753 At the *Tien shih tung* 天師洞 temple there is a famous *pai-kuo shu* 白菓樹 (ginko tree), twigs of which are much used for the same purpose; but any trees which have shown healing virtues 顯神 *hsien shên* are used. The twigs are kept on the family altar for months at a time in hope that a son may be the result. Some trees gain a sudden notoriety through the priests paying someone to hang up red cloth and paper boots with a false statement that they have been healed of disease through worshipping the tree.

842 778 Sometimes one of the Eighteen Lo-han is taken from a temple and given to a childless pair. If a son is born this idol is returned to the temple with a fresh coat of paint on it and with an offering. The priests like this, as it gives the temple a reputation and increases the number of their devotees.

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776 If the family worships a *t'an shên* 壇神 or altar of lemuria or shades, then that spirit looks after the animals; otherwise the duty falls on this tutelary god and the kitchen god. Often when a child falls sick or the pig gets the measles, an offering is made to this god. He has two slaves, *chao t'sai* 招財 and *chin pao* 進寶. These names are often given to dogs; hence a saying 來狗主富 *lai kou chu fu*, when a dog comes he rules the riches.

T'an shên is the altar of the lemuria or ghosts. The spirit is believed to be a man named Chao, 趙 formerly prefect in Nan Yang. The altar is in the left-hand corner of the chief room. Some are fixed shrines, others are moveable and are often a hollow stone in which incense is burned. It is mostly used by the superstitious wealthy.

● 788 791 Every three or five years there is a 'tranquillizing' ceremony: see under Sorcery and particularly under the heading *ching t'an*.

When a family changes its abode or when anything unlucky has happened in the house the family altar has to be pacified 安神 *an shên*. This is the work of the *huo chü tao* 火居道, married Taoist Sorcerer.

The same class of priest is used for the worship of heaven 供天 *kung t'ien*. During this ceremony the family altar is covered with a chart or tablet. A table is placed outside the door under the open sky and an offering of incense and candles is made.

The ceremony is most commonly performed when the paying back of a vow is required. A son may, for example, vow to offer to heaven so many sets of candles and incense sticks if a parent is healed of a sickness, or gains a lawsuit, or has a safe journey. A *set* means 32 of each kind, but if a Buddhist priest officiates (which is seldom, except at a funeral), the set is only 24.

788 754 What would appear to have been originally an exceptionally pure act of worship is now often a pretext for gratifying the lowest passions. For instance a man may vow an offering to heaven if a certain enemy dies or has his line of succession cut off, and the like.

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The tablet used is 三十二天上帝中央一元梵天帝君 *san shih êrh t'ien shang ti chung yang i ch'i fan t'ien ti chün*; or a Buddhist priest uses 二十四諸天菩薩無量世尊 *êrh shih ssŭ chu t'ien p'u sa wu liang shih tsun.*

Note that there is one incense stick and one candle for each spirit worshipped.

Another ceremony is the worshipping or thanking Earth *kung ti* 供地 or *hsieh t'u* 謝土.

This is deemed necessary when a house has been repaired, the dragon having possibly been disturbed; or when a new house is first occupied, or when 土府不安 *t'u fu pu an*, the place does not agree with the resident. This is indicated perhaps by his digging up some unlucky thing, such as *t'u lung tan* 土龍蛋 dragon's eggs, which are black, soft balls with contents like blood: in such cases there is need to worship Earth. Or it may be necessary because a geomancer states that the resident is at variance with the five capital evils 五皇煞 *wu huang sha*, or with those of the current year *sui* 歲 *sha*, or with that of the yellow flag *huang fan* 黃幡 *sha* or that of the leopard's tail *pao wei* 豹尾 *sha*; when Earth is worshipped these disturbing spirits are worshipped.

This ceremony also is managed by a married Taoist sorcerer. A table is set outside the house and candles and incense lighted on it. On the ground the four points of the compass are marked by lines of dry lime, a candle being stuck in the earth at each extremity of the lines and in the centre. Sometimes, especially when the fault is with the house itself, the ceremony is performed in the chief room.

Five tablets are set up to the five dragons of the five points *wu lung shên* 五龍神, inscribed with 東方青帝青龍神君 *tung fang ch'ing ti ch'ing lung shên chün*, the eastern green dragon spirit, and similarly for the other four, which are the southern red, the western white, the northern black, and the central yellow dragon spirits. Along with these tablets there are others to the gods of the five planets; in the east the wood-virtue god (Jupiter), while south, west, north and middle are the gods of fire-virtue (Mars), metal-virtue (Venus), water-virtue (Mercury), and earth-virtue (Saturn) respectively. The inscriptions are 東方木德星君 *tung fang mu tê hsing chün*, etc.

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778 788 The five dragons and five planets have an intimate association with the five cardinal tenets of the secret societies.

Another tablet of a more general nature is set up, 土府九壘高皇大帝 *t'u fu chiu lei kao huang ta ti.* This is for worshipping the god of springs and placating the five dragons. *T'u fu* seems to include the whole family of Earth, while *chiu lei* is said to refer to the nine continents.

There is also a somewhat similar ceremony of worshipping the gods of Wind, Clouds, Thunder, Rain, Sun, Moon and Stars; the tablets being Fêng po 風伯 (*fêng*, wind); this was a statesman of the T'ang dynasty named K'uei Chêng 魏徵. He is said to have killed the five-horned dragon. Yü Shih 雨師 (*yü*, rain), a statesman of the Yin dynasty, by name Fu Yüeh 傅說. Le tsu 雷詛 (*lei*, thunder) is said to have been Wên t'ai shih 文太師. And lastly Yün lung 雲龍, the cloud dragon. The sun is the emperor, the moon the empress, the planets the statesmen, the larger stars the provincial officials and the smaller stars, the people.

There is also thanksgiving to the Fire-star, 謝火星君 *hsieh huo hsing chün*, both a parochial and a domestic affair. We here speak only of the domestic side, the other being dealt with under the Feast of All Souls. When there has been anything approaching to a conflagration in the house, or anything to indicate that the fire-demon is in the ascendant, a few pieces of red-hot coal are taken from the kitchen fire, put into a jar, and extinguished with water, while the priest chants the incantations necessary to drive the demon from the house.

Those who live by rivers and marshes worship or thank the Water-star 謝水星 *hsieh shui hsing*, hoping to be thus saved from flood. In this ritual the dragon of the five cardinal points is the chief object of worship. A jug of water is brought from the river, and the priest chants his incantations over it. After the ceremony both jug and water are taken outside and thrown away.

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735 After a man takes to begging it is difficult to get him to leave it, but it is also difficult to find one who has been born a beggar, nearly everyone having come to this state through gambling or opium.

When these beggars die they get a free coffin. When put in the coffin a basin is put under each hand and foot, and a broom under the buttocks. The basins are said to be like the hoofs of a horse, and the broom like the tail of a horse. The idea is that in this life they have done little and got much from the country, and in the next they are willing to become horses to carry government despatches.

782 212 To collect printed paper, *shou tzü-chih* 收字紙, and burn it in places built for the purpose is to accumulate merit. It is merit to collect this paper, merit to deal in it, and also to buy and burn it. A receptacle for it is hung up in almost every house and school. Men go round the streets collecting the paper from these baskets. It is reckoned very bad taste to put a book in an unclean place or dispose of waste paper in a careless fashion, because writing has been handed down from the sages. The sentence "be careful of paper with characters" is written up everywhere.

782 To gather up the dry bones dug out in the public graveyard and deposit them in the dry-bone tower; to put earth on neglected graves—a coolie being engaged to put a load or two of earth on each grave; to give away books and tracts, exhorting people to good deeds and to attend to their idolatry:—such books as the *kan ying pi'en* 感應篇 or book of rewards and punishments are freely given; to invite a man to preach the Sacred Edict at the front door of the house for the benefit of the public; to burn paper clothing and paper money to the orphan spirits in the graveyard; to light lanterns at the New Year and other times to guide the spirits home; these are all works of merit.

788 To go on a pilgrimage for the worship of Buddha, *chao shan pai Fo* 朝山拜佛, is merit. These pilgrimages are nearly all to sacred mountains, and occupy weeks, months or years. Some pilgrims go three steps then kneel down and worship, some five steps and make a bow, others crawl

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through the villages and cities on their knees. The Buddhist devotees are divided into two kinds *ta* and *êrh chü shih*, 大 and 二居士, men and women respectively. These latter are called *tao yu* 道友 or friends of the doctrine.

Another way is to *sung ching pai ch'an* 誦經拜懺 chant the classic of "regret for the past." It is said that chanting is a Buddhist idea, while the doctrine of repentance has its roots in Taoism. These classics and repentance odes are very plentiful. Fasting, *ch'ih chai* 喫齋 or *ch'ih su* 素, is meritorious. It means the abstaining from wine, garlic, and meats, whether for a whole lifetime or at stated times and on stated days. A person who is afraid that his family may not do enough chanting, etc., for him after he is dead has a special lot done while he is alive, and sent on ahead to await him in the next world; also lots of paper and incense are burned and deposited in the treasury of Hades. This is called *chi k'u tao ch'ang* 寄庫道場.

Some seek merit by issuing tracts about the protection of life, exhorting people not to throw lime in the paddy fields, because it kills the insects there; to refrain from treading on any living thing; they even exhort people to allow vermin to live on the clothing and person; also to abstain from breaking off tender twigs on trees and bushes; because there is life in them. These ideas are from the Buddhist pantheism.

People abstain from treading on anyone's shadow. To do so is to treat them lightly and it is also very unlucky. To strike a person's shadow in a vital part is reckoned to be almost as serious as to strike the person himself.

It is merit to abstain from food on a mother's birthday, because she suffered so much at one's birth. The Mohammedans fast from dawn to dusk on that day. It is great merit to go to the *nan hai p'u to* 南海普陀. This is one of the most sacred places of Buddhism, or the place where the goddess of mercy is said to have made her appearance after becoming a celestial. A Taoist idea is for a person to sit erect with legs crossed, the eye fixed on the nose, lips closed, tongue straight, and to swallow the saliva; the thoughts must be kept pure and sleep kept away; the old nature is thus cast off by the top of the head and the aspirant becomes an

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

beginning and the end of a Chinese quarrel, but on this occasion the usual peacemakers were not to the fore, and the words were succeeded by the sound of heavy blows resulting in one of the disputants falling down yelling and screaming. The conqueror, after enjoying his triumph for a short time, went away, and no sooner was he out of hearing than the defeated combatant, still lying on his back, began to kick his legs up and down on the ground like a naughty child, and for a good half-hour yelled abuse in unprintable language.

Our first march out of Mien-ning was a short one, for on arriving at Ha-ha-hsün, 9½ miles off, we found ourselves confronted by a big range of mountains, which our mules would scarcely have been equal to surmounting that day.

The next morning, the 5th March, a very steep rocky road took us to the top at 11,700 feet, the last 3000 feet of ascent being done in two miles. Lachman Jadu and I climbed up a peak 600 feet higher and were rewarded with a fine view of big mountain ranges. The highest peaks were white, but there was not so much snow as I expected to see. We seemed to be passing through a spell of particularly fine weather. The descent on the western side of the pass was as steep as the ascent had been, and we spent the night at 7,600 feet in Ma-t'ou-shan, a village which consists of two large inns in a narrow valley, shut in by wall-like hills.

One or two unusual incidents had relieved the monotony of the day's march. As we were nearing the top of the pass, one of my Chinamen, who had got behind, came up and said he had seen some Lo-los hiding near the road we had just come along. It looked as if they were going to waylay our mules, so I was preparing to interview them with a gun and a rifle. But these preparations were needless, for just at this moment they all took up loads, put them on their backs, got back into the road, and went on down the hill. They were evidently harmless people, who, frightened at the sight of strange looking, strangely dressed men, had been hiding in the jungle to let us go by.

A little further on I became aware of a curious noise like the buzzing of bees, and having a lively horror of wild

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788 bees' nests bred of experience in Indian jungles, I was looking round to see where it came from. The noise got nearer and nearer, when six men suddenly appeared round the corner of a zigzag. It was not till I actually saw them that it dawned on me that the noise I had taken for the humming of bees proceeded really from human throats reciting prayers in a monotonous mumble. The deception was most perfect. Neither myself nor the Chinamen with me doubted when we first heard the noise that it was a swarm of bees or hornets. The men belonged to the Mo-so tribe and were on a pilgrimage to a temple in the Chien-ch'ang valley. This is a race of men I have seen very little of. They appear roughly speaking to inhabit the country north of Li-chiang Fu, and from there westwards towards Wei-hsi and northwards nearly to A-tun-tzŭ. Most, if not all, of them have adopted Tibetan Buddhism. Captain Ryder came across them in the town of Yung-ning (lat. 27° 45′, long. 100° 40′), where they constitute the bulk of the population. By the evidence of their language they are closely connected with the Hsi-fan and Lo-lo races.

The men we met would stop their chaunt for a moment to answer a question, but would begin again at once afterwards. We were evidently getting near a country under Tibetan influence. What Chinaman would think of reciting prayers as he went along the road?

563 The Mo-sos were not the only new race I was to see on this march, for soon afterwards we met some Hsi-fans, [263] carrying loads of a sort of spice called *hua-chiao*, which they grow extensively about here. Just after they had 201 passed us, the last of them, an elderly man, gave vent to his feelings in a loud noise in a high tone of voice, more like a shriek of forced laughter than anything else. I thought at first he was amused at something, possibly at my personal appearance. The Chinese guide said it was their way of singing—a somewhat vague explanation. It was a noise I often heard afterwards among Tibetans, and is simply a means of calling to each other when distance makes a loud yell necessary to attract attention. It sounds a most extraordinary noise at first, but one soon gets accustomed to 000 it in Tibet. One of my Gurkha sepoys told me the people

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16 ©
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S ST 142 in physique to the Lo-los. They are very big men, much bigger than the average of any nation of Europe, with straight noses and reddish complexions. This is the prevailing type in the part of eastern Tibet in which we travelled, though mixed up with them, one also finds men, and especially women, of rounder and more Mongolian features. Also somewhat smaller and darker men are to be met with sometimes. The race, like nearly every other race, is doubtless a mixed one.

S 609 Descending 4000 feet from the monastery of San-ko-ya we found ourselves for the third time on the banks of the Ya-lung. The ferry-boat was on the other side of the river, and unfortunately the ferrymen also lived on the further bank. We began the usual shouting to attract their attention, and were met with an absolute refusal to bring the boat across.

"We don't know who you are. For all we know you may be coming to attack us, and at all events we cannot ferry you across without orders from the head-man," was the answer they shouted. Here then was our first experience of Tibetan ways. The size and strength of current of the river precluded all idea of swimming across to get the boat. In fact as long as they chose to stay on the other side, the game was clearly in their hands.

Finding argument and persuasion wasted on the ferrymen, my interpreter and I climbed 3,500 feet again to see S ST the head-man who lived near the monastery. When we got there we found he was away, so we tried the lamas who • 788 had seemed fairly civil in the morning. They were at the 609 moment engaged in their devotions which they performed to the accompaniment of loud bangings of drums and blowings of horns. Occasionally what appeared to be cakes of dough were brought out by attendants and put out of doors, probably as a work of merit, for the crows and other birds to eat.

S 609 In half an hour or so the ceremony was over, but our time had been wasted. The lamas said they had nothing to do with the affairs of the world and had no authority over the ferrymen. Doubtless if they had liked to send orders, they would have been obeyed at once, but seeing they did not intend to help us we descended again to